Just to Think That For

You Can Buy Such Nobby

SUITS OVERCOATS



No wonder people point to us with pride as their clothiers for we save money to our purchasers right along, and are known for self such an identity, such continuous of Jesus.

SQUARE DEALING!

And we now want to tell you about our recent purchase of goods. We purchased these goods at a great bargain, and as is our go away. How we keep our religion more expeditions and comfortable, we a greater reward which is to come if 1 custom, when we get a good thing we share it with our customers These suits are marvels, good stylish Suits and Overcoats, hand somely lined and thoroughly well made throughout; they are reg-

\$10 GOODS FOR \$5.50!

For \$10 is what they are sold at everywhere. Come early and get think it good that we should be there. The real question of human progress, could go nowhere else. The soul that your pick, and you will never regret that you accepted our invita- The two must come together. There is not how fast a man can talk from Calcould go nowhere else. tion. Our reputation is worth something and we wouldn't sell but one man. There is but one life for cutta to New York, cor how fast a man these goods unless we knew them to be right.

Come and see us for we are offering bargains in every department.

FOSTER, BESSE & CO.,

Combination Clothiers and Men's Furnishers. Operators of 27 life; that every Christian institution is stcres.

317 MAIN STREET,

BRIDGEPORT, CONN.



Portrait

Photographer, has just received new and elegant backgrounds and accessories

from new designs especially adapted to the latest style of pictures. 224 Main St., Derby, Conn.

Claredon Oil Works! --- LEWIS B. SILLIMAN. Proprietor. --- Manufacturer, Producer and Wholesale Dealer in Lubricating and Illuminating

OIL and GREASES PETROLEUM PRODUCTS, ANIMAL AND VEGETABLE OILS.

386 to 372 Water Street. - - - BRIDGEPORT. CONN.

THE W. F. SWORDS LUMBER COMPANY, Bridgeport, conn.

MICHIGAN PINE LUMBER, SIDING, SHINGLES, SPRUCE Timber, Lath. Sash, Doors & Blinds, Carvings, Mouldings, Mantles & Hard Wood, Trim, etc. North Carolina Yellow Pine Lumber a Specialty. SOLE AGENTS FOR THE FAMOUS FROST SHINGLES.

WITHOUT HESITATION

Horse Goods!

JOHN S. ATKINSON. 42 Fairfield Ave., 78 Middle St., Bridgeport, Conn.

Henry D. Patchen, Iron and Steel, Blacksmith and Carriage Manu- great burden of human sin, He first pours never opened themselves to us, even in

facturers' Supplies. 438, 440 Water Street,

We Are Headquarters For PIANOS, ORGANS, SHEET MUSIC and MUSICAL MERCHAN DISE OF EVERY DISCRIPTION.

Hoyt's New Music Store.

FARM WAGON. CARRIAGE OR BUSINESS WAGON?

REPAIR WORK DONE?

WOODRUFF,

Washington Depot, Conn.

Berlin ron Bridge Co., OF EAST, BERLIN, CONN., GOOD IRON & STEEL ROOF

MRS W. O. TRASK. Hair Jewelry and Ladies' Hair Work. MIDDLEBURY, CONS.

"How to amuse the soil so it will

use Plumb & Winton Co's . * .

BONE :: PERTILIZER.

Manufactured at Bridgsport, Cons.

THE NEWTOWN BEE. FI IDAY, JAN.24, 1896.

CIRCULATION.

LAST WEEK,

Around the Fireside. SO SHALL THEIR FUTURE BE.

As men in life perform their parts, So shall their future be:

Who pass beyond the sea. - O. Ely, in Springfield Republican.

A SERMON BY BISHOP BROOKS

1890]

different conditions.

same time every man carries within him- glory of the man who lives in the spirit

friends, to spend our hours together, if tempt of life seem for a moment a glori- mands merely because I look to a divine we leave ourselves outside when we come ous thing. as if there were islands off there in the the world abides. And so it is stream, and once in a while we get into our

deepest things.

BEING A CHRISTIAN IS NOTHING ON EARTH EXCEPT BEING A MAN :

world except the fulfilment of the human | beavens; but the setting forth, in type and patwise,
wise,
More than in other times?—Christ's human
when you lifted up your soul with an
exaltation that took you absolutely by come to its completeness, shall be the entire life of all mankind; then there comes Which makes our hearts more apt to sympaa wonderful freshness and reality into With heaven, our souls more fit for future those thoughts which very often have be come so dim and dull in regard to it. I when earth shall vanish from our fading the depths of the mire, and the other up would submit to you all that. I would tell you that when a man becomes a When we lie down in our last dormitory. Christian he becomes a man; that just so Wonderful and beautiful to me apfar as a man falls short of the Christian pears this everiasting protest of the hutype and character, he falls short of his man soul against materialism. In every that day of your wallowing degradhumanity; that being a Christian is not birth, in every death, in every moving ation, and do you not look upon the going aside from our human life, putting of love in a young man's heart, in every other as though it were some strange off into some strange region and there dwelling apart from all humanity. It is entering into the depths of our humanity wrong by which a man is surrounded, in every lifting up of the nature with any every lifting up of the nature with any and being thoroughly a man. My friend great spiritual impulse, this materialism counts the highest thing that he has says to me on the street, "What is it to is thrust into its place, and is once more ever done the most natural thing; that be a Christian ?' It is to be the fulfilled the servant and not the master. Noth- he knows that the deepest hour he ever

shall ever lay hold upon the human soul. that says to man-"You shall become something else than man; you shall beman." It seems to us at first that we ing of Christ, and know God.

and realize its divine capacity.

giorlousness of human life.

glorious thing; when I hear the insignifi- made in God's image, and that when make your boy a better man than you cant and contemptible little cynic, who God bids you to be just and pure and are, a better man you have ever dreamed grows more and more common in our holy, He is asking you to artificial and fantastic civilization, and set him by the side of Jesus Christ it is almost impossible to let one's with the great radiance of His divinity, knees in prayer. Ab, the first prayer! pity overcome one's contempt. and make it all the more truly human. That means the first real sense of need,

on the outside of this world, got to the deep knowledge of what it is for a man to deal with the eternal issues of this great globe of God? It is only one's plty that can overcome one's indignation and scorn of the man who is a cynic in the face of Jesus Christ. In that calm face there is no cynicism, no contempt. In that calm face we see infinite commiseration for the lot of man. There is the profound sense that human nature is a beautiful and glorious thing.

IF YOU WANT TO BE LIKE JESUS CHRIST, be simply full of admiration and delight in life,-not simply because this wind blows pleasantly, and that sun shines bright; not simply because that friend speaks smoothly, and this fortune rolls ey change their skies, but not their hearts, in at your open door. To live-the very being alive-that was the thing that was glorious to Jesus. And so, in spite of everything, He stood by His post; He

accepted the privilege and the duty of life both together. There was no possi-FROM THE CHURCHMAN OF MARCH 8, bility in Jesus of the cowardice that makes a man run away from his life the moment it grows distressing and dread-When a company of men change their ful in its circumstances. The cowardice scenery within a few moments, as we of suicide-the infinite cowardice of suihave changed ours, and come into the cide-was not for Jesus. We ourselves midst of surroundings entirely different know how cowardly it is, because we from those which were encompassing never dare say of any friend of ours that them a few moments back, it is good for in clear possession of his senses he took them to take account of what difference his own life. We know what a cowardthe change has made in them, or what it by thing that would be; and so we cover means to them to have come into these it with what veil of "disturbed conditions" we can imagine or know for him. Every man changes with his circum- But to stand at one's post and live till stances; he is so full of the susceptibility God shall call us, to recognize the glory and of the readiness with which the and the duty of standing there, and then human mind responds to the things with to go from life to life, fulfilling this which it has to deal. And yet at the with that which lies beyond-that is the

life, that he remains the same in spite of Young men, keep out of your souls man virtues, and that God's holiness is the circumstances by which he is sur- the taint of cynicism, and despise the so- different in its sort from the character It is little for us to come here, my cynicism and pessimism and the con-fellowmen. I do not obey God's com-

in and leave the church inside when we As we see life becoming every day of punishment. I do not merely look to apart from our life! How we do our are in danger of forgetting that it is in fulfil the commandment. But I find in work upon the shore, and it seems to us the inward life that the real vitality of my own heart, written by the same hand Men's \$1 and 75c Slippers

and there do our worship, and think our of man that the progress of the race is of my own nature. Shall man go to better thoughts upon these islands in the measured. We ask ourselves some heaven or go to bell when this life is stream, and then pull back again to the times, almost with sinking hearts, how over? Certainly he will. But it shall shore which is all secular. Sometimes is it that, while man thus conquers nawe cast our eyes zeroes the water and ture, no man is conquering himself? that goes to beaven shall go because it But we do not bind the two together, when you get to its spiritual leaning, is goes to punishment shall go because it each of us, and no mangains the blessing can travel to San Francisco, but what of the sacred associations unless they messages he is sending, what errands are living, that they should so easily come to be as the interpretation of all the are carrying him across the continent? accept the lower conditions into which life that he is living, and make known to Are they the errands of a diviner huhim the man that he is, even when he manity? Are they the messages of no-repeat themselves, and how unprepared seems to be most separated from the bler ministries of human life-of a deeper integrity and a higher aspiration?

I think, when a man comes to realize You remember how the poet, musing, brance, my friends, one when you lay years ago, on seeing return in the skies in the gutter and the other when you had not been there for years, pierces was one day when you disgraced yourthe whole question with his great inself and lived like a beast, and you hate
price. This is your opportunity.

| D. H. MORGAN, President.
| L. S. CATLIE, Secretary and Treasurer. the Christian life is nothing in the quiry, sent forth into the midnight

man. What is the Christian Church? ing short of character can be the real lived was his truest hour, and so looks to be fulfilled human society.

It is the fulfilled human society.

It is the fulfilled human society. life of God, is never to be anything but the progress of our human life. You cannot dream of your surgeon becomwe live, with all its faults and failures, ing so skilful with his knife, your law- says-"Off there in the distance, on the be separated. As man loves the human his theology and so accurate in his per. man life." That is what multitudes of comes God's world. ity loves its humanness. And no religion within each there shall be the man. says-"You have not lived your human

DEMAND FOR CHARACTER. come some strange, saintly, angelic being. And that is the universal and perpetual different from manhood"; but only that testimony, that it is in the lifting up of whole soul goes down in penitence. supplied by God. which, touching the deepest desires of human character, and the realization of You must know that you our human nature, says "Let me do your its capacities, that man shall come to be ought to have been the Better Man, work for you, and you shall be truly religious and enter into the understand-

must drag down our highest influences, We are sometimes told that we are to been; and you must know that you filled with God, God filling you. I look river; scores of men went to Beardsthat we must bring heaven down to earth, be this and that, and are sometimes puzin order that the two may meet. Not so. zled when Christian courses are indica-We must bring human life up to heaven, ted to us. What are those Christian been. And when you know these things poor human soul!" And I look up to honor of piloting her-an honor which course-? My friends, they are nothing The great truth with regard to the Gos- in the world except the fulfilment of the human character by the grace of God. which our limited human nature never Before He does one special work for has been able to perceive. There may man, before He lays His hand to the be depths of the divine life, which have revealed to its recognition and its need? "God and I will live this life." Remem down His light and shows man what mid. But we must believe, we must be in giving you more lofty and diviso naturable by the control of the co Bridgeport, Conn must be in giving you more lofty and divine nature which have been opened to way to find Him is to put yourself where to the rich, mysterious union which has offered, toasts drunk, flowers presented. calestial and divine thoughts of what you us, and which bear the names with you will need Him. What but the growcelestial and divine thoughts of what you us, and which bear the names with are. The Incarnation means that God saw in human life such wonderful capacity, such glorious capability, that He could pour His own life is that he could be fore it really can come to him. Only with His. could pour His own life in that human your fellow merchant, -infinitely re- by putting ourselves where we shall tife and make the divine-human existence fined, made infinitely loftier and higher need God can we find Him to do things LINCOLN PILOTS A STEAMBOAT ON A GREAT which we call the Christ. It was because in the things with which it deals, but of the infinite value that He saw in human the same sample, giorious fundamental life that Jesus died upon the cross. Thus virtue, between you and the Divine Life, you say. Yes, but there a host of things at the two ends of Jesus' life-in His In- that it is between you and the brother carnation, in His entrance upon our ex- with whom you dwell. Love, when perience, and in His departure from our God stoops and with the hand of the your sellings, that you think your acute human experience, in His Cruc'fixion, Christhood takes up my life out of the there is this splendid testimony to the ruins, is the same thing, so much richer, so much fuller, and, because richer and things without God, then try something Now, my friends, when in the face of fuller, all the more the same, with the else. Try to cor quer your passions, try all that I hear the talk that is current love with which I kneel down and pick to refrain from the sin that you have among men to-day, when I read the up the poor beggar, the crushed life, out cheap talk that is in papers and books, of the dust. Theology becomes fantas-when I hear the cheap discourse that tic-religion all becomes fantastic-un-belp the poor. Try to tackle the probfalls from men's lips; when I hear a less you know that the qualities of G.d lems of your brother's life. Try to young man daring to say that life is not are truly the same things with the qual- enter into the deep mysterious world of worth living, that human life is not a litles of man, be son of God; that man is some poor creature's problems. Try to

LET HIM FILL YOUR HUMAN LIFE

What does that young follow know There is a real, true, rational and natur- the first going to God, which proves how about human life? How has be gone at theology. Every superstition comes for the first time we have found our indown to the depths of this marvel to when we think that the religious virtues nature? How has be, fingering uptues are different in kind from the hu- a mortal's life. A prospect opens before Legislature, in 1832] the whole popula-

ALONE!

No Child to Call Her "Mother."

(SPECIAL TO OUR LABY READERS.) How desolate is the marriage state without children! How unnatural!



out, the cause is not a natural, but an unnatural, Two loving behands, — a loving wife and husband. Years pass by, and still there are and of little footsteps never patters in their ears, and no hild's voice calls that woman "Mother." They have wealth, position, all that heart could wish for,

ble life. Nature

but the greatest of all blessings n child: Sterillty is cur able in nine out of ten cases. Every mail eccived by Mrs. Pinkwomen on this subject: and success follows her advice. Write her at Vegetable Compound reaction, and also removes all weaknesses, aches, pains, and irregularities,

ciety and the tone of life that makes which we reverence and adore in our authority held over my head, or for fear of God, spoken by His ycice, the fulfilment of that command which he has given, by the deeper, aroused instincts | Men's Velvet and Goat Slippers worth 1 25

I shudder when I think what a sign of 75 Pair Ladies' St Goat Button, regular price men's degradation, of the life that they There are two days in your remem-

in the glory of the sun. Which is the day that you most remember and most think may be repeated? Do you not

which we cannot do without Him. Ah! we cannot do anything without Him, which you think you can do without Him. There are your bargainings and brain and your ready hands are all fit for. If you think that you can do those habituated yourself to for years. Try of being. Then your weakness shows itself, and then you drop your hands in impotence, and then you bend your

GIGANTIC duction, and ap-plies to both animal and vegeta-

makes but few mistakes; and where her great law is not carried Of BOOTS, SHOES and SLIP-PERS. The greatest mark down Sale in the history of the Shoe Business in Bridge-

PRICES TELL!

What we ask for the different lines of goods no newspaper description can give you an idea of the value of them. Come and see some of the greatest bargains ever offer-

Men's New London Rubber Boots worth 2,50 \$1.75.

75 CENTS. Boys' Gray Corduroy Leggins worth 1.25 50 CENTS.

\$1 A PAIR.

Men's \$5 and \$6 Calt Favorite Bals

50 CENTS. 75 CENTS.

212,3 and 312 all widths. Regular price

\$1.97.

\$1.67 A PAIR. sizes II to 1, regular price 2 50.

\$1 A PAIR.

Every pair Boots and Shoes the combination of the planets which stood upon the mountain top. There now in the store must go at some January and July of each year. Incorporated 1873 to think of it. There was another day when you thought yourself almost an. Buy now. From now until the but the setting forth, in type and pat- What dost thou see, bright star, so pure and gelic, when an inmost nature burned out close of this sale, the busiest

381 Main St., Bridgeport.



The weather has been warm. There has been no pressing need for heavy clothing so far. Our stock is large and we propose to reduce it by reduction of prices, on all of our Wintergoods. Overcoats and Ulsters are cut 25 per cent. Suits and Separate Pantslooms come in for a like reduction. Our prices were low enough before, but now they will be down to the giving away point. No cards for Gold Watches will be given out after January 31, 1896. Don't miss this opportunity.

MARTIN'S BUSINESS SCHOOL,

BUSINESS COURSE. Bookkeeping, Penmanship, Commercial Arithemetic, Spelling, Business Correspondence, Grammar.

SHORTHAND COURSE. orthand-Graham's, Typewriting, Spelling. Penmanship, Punctuarion, Paragraphing, Business Correspondence, Grammar, W. J. MARTIN, Principal and Proprietor. 403 Main St., Sanford Building, Bridgeport, Ct

MECHANICS' AND FARMERS' SAVINGS BANK,

CITY BANK BUILDING, WALL ST., B'PORT Deposits, - - - \$1.402,114.45.

Interest and Surplus. \$1,447,292.77. Deposits of \$1 to \$1000 received and interes



DRUGSI

Wholesalers and Retailers.

CITY PHARMACY.

36 WALL STREET, BRIDGEPORT, CONN. Man, when be enters upon the higher short of progress in character can mark minister blames me for not living the City. Lowest Prices.

At that moment [when Lincoln an-

ONE OF THE EARLIER PORTRAITS OF

with all its sins and sorrows. It is a yer becoming so subtle with his argu. other side of a broad sea"; I say- "I him indefinitely. It is only for that to tion of Sangamon was in a state of wild dear thing, from which man would not ment, your minister becoming so ripe in am not to blame: I have lived my hu- become universal, and the world be- expectation. Some six weeks before Lincoln's circular appeared, a citizen of special, personal human life,—so human-ity loves its humanness. And no religion bring up a steamer, the "Talisman," life. Your human life was obedience to What is the meaning of the Christian from Cincinnati, and prove the Sanga-MAN NEVER SHALL OUTGROW THE GREAT holiness. Your human life was pure. sacrament? It is the great food festimon ravigable. The announcement had Your human life was this"-and holds val. It is the great assurance of man's aroused the entire country, speeches out his wondrous human life, then my hunger and man's helplessness forever were made, and sub-criptions taken. The merchants announced goeds direct Friends, you are not to live your lives, per steamship "Talisman" the country and God cannot live your lives for you. over, and every village from Beardstown But there is another unity which is to Springfield was laid off in town lots. or you never can repent of not having neither God nor you, but which is you The "Talisman" actually came up the been; and you must know that you could have been the better man, or you never will know that you ought to have been. And when you know these things never will know that you ought to have say to myself, powerless to live it-"O of course; and to him was given the there will come, first penitence, and then God and say-"God Himself, even, can made him remembered by many a man Bridgeport Steamboat which never dies away in this world or itself to Him." Then the unit stands,- The trip was made with all the wild de-There may be wondrous qualities in God in any world, may we not believe, where the unit that was revealed to me by the monstrations which always attended the the soul, knowing God and needing God, mysterious union of divinity and human first steamboat. On either bank a long shall find the God who at last has been ity which are in Jesus; and I say- procession of men and boys on foot or horse accompanied the best. Cannons There is the great truth about it all, ber, there is no evil that God and you and volleys of musketry were fired as the river did, and there tied up for a

Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most deli-

Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and

Any Condition of Wasting, Send for Pamphlet on Seet's Emples on Free Santi & Bound N. Y. 44 Drupgists 60c. and Sa "MERRII send your boy to prepare for

Patented Actual Business From the

Start. GRAHAM'S SHORTHAND. MODERN BANKING, OFFICE PRACTICE, MATHEMATICS. ENGLISH BRANCHES

MODERN LANGUAGES, GRADUATES ASSISTED TO PO-SITIONS. Tuition rates reasonable. Scholars t'ek ts secured. You can enter any day with

out loss of time. Write for application

MERRILL COLLEGE,

STAMFORD, CONN.

The Travelers' Guide. NEW YORK, NEW HAVEN AND HARTFORD

BERESHIRE DIVISION. NEW HAVEN-North, 9.40 a. m., 4.20 p. m. South, 11 a. m., 7.50 p. m., 8HELITON-North, 10.10 a. m., 4.45 p. m. South, 10.25 a. m., 7.24 p. m. STEVENSON-North, 10.23 a. m., 4.57 p. m. South, 16.23 a. m., 7.14 p. m. MONROE-North, 10.25 a. m., 15.62 p. m. South, 10.17 a. m., 17.05 p. m. South, 10.17 a. m., 7.17 p. m. a. m., 7.17 p. m. NEW TOWN-North, 7.44, 10.46 a. m., 2.00, 5.07 5.16, 7.06 p. m. Sunday, 8.18 a. m. South, 5.09, 8.47, 10.02, 11.27 a. m., 4.24, 6.25, 6.51 p. m. 7.09, 8.47, 10.02, 11.27 a. m., 4.24, 6.25, 6.51 p. m. Sunday, 5.13 p. m. HAWLEYVILLE—North, 7.52, 10.55 a. m., 2.29, 5.16, 5.25, 7.14 p. m. Sunday, 8.27 a. m. South, 7.07, 8.29, 9.25, 11.19 a. m., 4.19, 6.10, 6.44 p. m. Sunday, 5.57 p. m. Sunday, 5.57 p. m. BROOKFIELD JUNCTION—North, 8.08, 11.66 a. m., 8.00, 5.35, 5.40, 7.23 p. m. Sunday, 8.36 a. m. South, 6.47, 8.30, 9.45, 11.19 a. m., 4.05, 5.50, 6.35 p. m. Sunday, 5.43 p. m. BROOKFIELD—North, 8.08, 11.16 a. m., 3.12, 5.45, 7.25 p. m. Sunday, 8.41. South, 6.47, 8.20, 11 a. m., 5.25, 6.23 p. m. Sunday, 5.37 p. m. LANESVILLE and STILL RIVER—North, 8.15 k. m., 3.15, 5.5 p. m. south, 6.47, 8.20, 11 a. m., 5.25, 5.55 p. m. south, 6.40, 8.10 a. m., s. m., 3.15, 5.31 p. m. south, 5.40, 8.10 a. m., 5.11, 6.14 p. m. Sunday, north, †8.47 a. m., south, 15.25 p. m. VEW MILFORD—North, 8.22, 11.27 a. m., 4.26, 5.22, 5.02, p. m. Sunday, 8.56 a. m. South, 6.35, 8.05, 9.25, 10.48 a. m., 8.46, 5.05, 5.20 p. m. 5.35, 5.25, 5.25, 10.48 a. in., 5.46, 5.05, 6.20 p. in. suniary, 5.26.

MERWINSVILLE—North, 8.35, 11.42 a. m., 5.06, 5.18 p. m. Sunday, 5.05 a.m., south, 10.35 a.m., 4.26, 5.48 p. m. Sunday, 4.57 p. m.

ENT—North, 8.46, 11.54 a. m., 5.36, 6.32 p. m. Sunday, 5.24 p. m. Sunday, 5.25 p. m. 3.25, 4.06, 5.26 p. m. Sunday, 4.27 p. m.

GOENWALL BEIDGE—North, 9.05 a. m., 12.07, 6.51, 6.48 p. m. Sunday, 4.32 p. m. Sunday, 4.18 p. m. XEST CORNWALL—North, 9.14 a. m., 12.15, 7.11, 6.57 p. m. Sunday, 9.47 a. m. South, 16.03 a. m., 3.65, 5.25, 5.15 p. m. Sunday, 4.41 p. m.

BOTSFORD TO BRIDGEFORT. 80TSFORD—North, 7.36, 10.28 a. m. 1.40, 4.59, 8.08, 6.8 p. m. Sunday, 8.10 a. m. South, 7.17, 8.50, 11.30 a.m., 4.32, 7.00 p.m. Sunday, 6.36 p. m. PrePNEY-North,7,28,10,23 s.m., 1,20 m., 4,50, prePNEY-North,7,28,10,23 s.m., 1,20 m., 4,50, 1 EFNEY - NOTH, 128, 10, 23 a.m., 1, 20 m., 4, 30, 5, 49 p. m. Sunday, 8 a. m. South, 7, 28, 8, 31, 45 a. m., 4, 40, 7, 49 p. m. Sunday, 6, 38 p. m. ONG Hill. - North, 1, 22, 10, 17, 1, 11 a. m., 4, 43, 6, 43 p. m. Sunday, 7, 34 p. m. South, 7, 34, 2, 39, 11, 49 a. m., 4, 40, 7, 14 p. m. Sunday 6, 43 p. m. TRUMBULL—North, 7.16, 10.11, 12.58 a. m., 4.37, 6.37 p. m. Sunday, 7.47 a. m. South 7.39, 9.14 11.51, a. m., 4.33, 7.19 p. m. Sunday 16.50 p. m. BRIDGEFORT - North, 7.05, 16, 12.40 a. m., 4.25, 5.25 p. m. Sunday, 7.35 a. m. Arrive, 7.50, 9.25 a. m., 12.65, 5.05, 7.30 p. m. Sunday 7.06

DANBURY DIVISION.

DANBURY-North, 640, 745, 820, 930, 1650, a
m., 3.50, 5.18, 6.55, 6.10 p. m. South, 6.00, 7.38 8. m., 5.1e p. m. 8. m., 5.1e p. m. (ANFORD—North, 7.22 a. m., 2.34, 6.33 p. m. III. BRANCHVILLE-North, 7.14, 10.31 p. m., 2.17, Sunday, S.28 a. m., 5.28 p. m. EORGETOWN—North, 759 a. m., 253, 621 p. m. Sunday 9.57 a. m., 7.58 p. m. South, 6.25 p. m., 12.59, 5.43 p. m. Sunday, 8.31 a. m., 5.31

SHEPAUG RAILROAD. November 19, 1893.

SETHEL-Leave 7.57 a. m., 5.13 p. m., Sunday 8.12 a. m., Arrive 5.57 a. m., 4.40, Sinday S.12 a. iii. Arrive 2.57 a. iii., 4.49, p. iii. Sinday 6.15 p. iii. HAWLEY VII.LE—North, 9.00 a. iii., 5.30 p. iii. Sanday, 8.35 a. iii. Leave for Bethel 9.42 a. iii., 4.25 p. iii. Sunday, 6 p. iii. ShePAUG—North, 70 is a. iii., 4.24 p. iii. Sunday, 4.84 a. iii. Sonday, 4.85 a. iii., 4.25 p. iii. Sunday, 4.84 a. iii. Sonth, 49.28 a. iii., 4.55 p. iii. Sunday, 4.85 p. iii. Sonth, 49.20 a. iii., 43.30 p. iii. Sunday, 4.857 a. iii. South, 49.20 a. iii., 43.30 p. iii. Sunday, 4.56 p. iii. Sunday, 4.56 p. iii. p.m. Sunday, 18.5, a.m. South, 19.30 a.m., 18.30 p. m. Sunday, 15.26 p. m. Sunday, 15.26 p. m. SoxBURY -North, 10.10 a. m., 5.38 p. m. Sunday, 3.10 a. m. South, 9.11 a. m., 3.26 p. m. Sunday, 5.15 p. m. JUDD'S BRIDGE-North, 10.20 a. m., 15.04 p. m. Sunday, 19.17 a. m. South, 19.06 a. m., 12.52 p. m. Sunday, 19.17 a. m. South, 19.06 a. m., 6.15 p. m. Sunday, 9.37 a. m. South, 8.53 a. m., 2.40 p. m. Sunday, 9.37 a. m. South, 8.53 a. m., 2.40 p. m. Sunday, 4.51 p. m. Sunday, 9.37 a. m. South, 8.53 a. m., 2.40 p. m. Sunday, 4.51 p. m.
Sunday, 4.51 p. m.
Sunday, 4.52 a. m. South, 8.49 a. m., 8.19 p. m.
Sunday, 4.43 a. m. South, 8.49 a. m., 3.19 p.m.
Sunday, 4.25 p. m.
BOMFORD—North, 11.25 a. m., †6.28 p.m. Sunday, 4.26 p. m.
Sunday, 4.15 p. m.
BANTAM—North, 12.00 p.m.,6.45 p. m. Sunday, 10.02 a. m. South, 8.27 a. m., 1.39 p. m. Sunday, 4.07 a. m. day, 4.07 a. m. LAKE—North, †12.04 p.m., †5.45 p. m. Sunday, †10.24 s. m. South, †8.25 a. m., †1.25 p.m. Sun-

day, 3.56 p. m. LITCHFIELD—Arrive 12.10 p. m., 650 p. m., Sunday, 10.30 a. m. South, 8.20 a. m., 1 15 p. m. Sunday, 3.50 p. m THE NEW ENGLAND R. B. HAWLEY VILLE-East 7.2+12.02, a.m.7.15 p. m.

Company.

STEAMER NUTMEG STATE. Leaves Bridgeport every night (except anday) 12 o'clock, from foot of South avenue. STEAMER ROSEDALE.

On Saturday, Pier 32, 2 p. m., East 31st street

evenings only.

Western and Southern Freight taken from
Bridgeport at New York rates, and bills lading given. N. E. WEDGE, Agt. F. H. CONNELLY, week. When she went back Lincoln

again had a conspicuous position as pilot. The notoriety this gave him was quite as valuable politically, probably, as was the forty dollars he received for his service manefally .- [McClure's for January.

